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said, " Well, really, war is a very horrible thing—a very horrible thing indeed." But the people have taken it into their heads that many things that are very horrible are very necessary.

I am most anxious that you should make the principles of this Society known; they are either good principles or they are not. If they are not good, the sooner you abandon them the better; but if they are good, why not make them known? There is our friend Mr. Hargreaves—I heard him lecture at Margate, and at Ramsgate, and a better lecturer I never heard in all my life (Hear, hear, and laughter); and I now publicly invite him to come down to our neighborhood.

Mr. HARGREAVES.—When, when?

Mr. EVANS.—Name your own time,—however, we can settle that at your own convenience. Well, ladies and gentlemen, we have now, at this late hour, entered into something like business, and our friend Mr. Hargreaves has engaged to deliver a lecture at Mile End. I will engage to get 1200 people to listen to him; I will go all round the neighborhood in order to get him a full house.

ARTICLE IV.

CRITICAL NOTICES.

BY THE EDITOR.

A Narrative of the Visit to the American Churches, by the Deputation from the Congregational Union of England and Wales. By Andrew Reed, D. D. and James Matheson, D. D. In two Volumes, 12mo. New York: Harper & Brothers, 1835.

THE general design of this narrative seems to be, to make America known to Great Britain, and also known to herself. So far as it depended on the authors, we think the design well accomplished. We say, to make *America* known;—the principal purpose of the authors is to give the results of their inquiries concerning the *religious* condition of America, but they have by no means overlooked other topics. The book abounds with interesting descriptions of natural scenery—with incidents illustrating American society and manners—with statistical and other information in regard to education, colleges, schools, &c.—with reflections upon our political condition, and its tendencies;—in a

word, it gives you a view of America, drawn up with a discrimination which appears very remarkable, when we observe that Drs. Reed and Matheson were in this country only about five months. If there be a fault in the book, we think it must be, that this discrimination is carried somewhat too far. There are criticisms upon individuals, which *may be* very just, but which still, appearing as they do in this public manner, may affect the feelings of those individuals unpleasantly, without being especially warranted by any public good which they will produce.

But the work in general is worthy of all praise. It seems to have been inspired by love, and calculated to inspire love. There are many passages of great power and most excellent tendency. The book will be valuable to Great Britain, because it will serve to dispel the mists of prejudice and the darkness of ignorance, which have been, to some extent, the natural result of the relations existing between her and America, but of which the one has been rendered thicker, and the other darker, by the ill-natured, surly, flippancy, one-sided representations, of some former travellers—men who, if they had the ability to discern truth, and the wish to report it, have been most criminal. And, if they had not such ability, it was most unfortunate that they had not sense enough to discover it.—The book will tend to inspire Great Britain with good will for America—to elevate the institutions and condition of our country in her esteem, and will give her the results of most important experiments, here tried, from which she may derive hints to guide her in her course of improvement.

The book will be valuable to America, because it is the testimony in regard to her, of men who seem to have been impartial witnesses—who report “what their ears heard, and their eyes saw ;” and whose sense of hearing, and of seeing, appears to have been neither naturally dull, nor obstructed by prejudice. It will be well for America if she listens to the testimony of *such* witnesses, and from them receives aid in attempting to obey the heaven-descended injunction, “*Know thyself.*” There are chapters the work which neither Briton nor American can read without great profit.

But in the point of view in which *we* are especially interested,

the work is also very important. It will make Britons and Americans better acquainted with each other, and, by making them better acquainted, make them better friends. The time was, when stranger, and enemy, were synonymous terms, or rather, one and the same word denoted both. The tendency of visits like this of Drs. Reed and Matheson would be, to make different nations neither strangers nor enemies. Ignorance and prejudice have no small share in hostility.

Drs. Reed and Matheson, unlike most other travellers, seem to have made it an especial object to promote a good understanding between this country and their own. We do not recollect to have seen a book of travels in either country which contained a chapter expressly on the subject of UNION—INTERCOURSE—PEACE—CO-OPERATION. These are certainly very uncommon topics. We regard their appearance in a work of this kind as among the favorable signs that ignorance, prejudice and enmity, are vanishing away, and that patriotism is beginning to be found not incompatible with Christian benevolence and love.—We have room for only the following extracts :

“Yesterday (4th of July) was to me a day of trial, and of duty. You may recollect, when now reminded, that one of the greatest days of the year, in this country, is that on which the “Declaration of Independence” was signed. It is variously commemorated, according to the taste and feelings of the people. The common way, some years ago, was to have public meetings to have the Declaration read; after which, some youthful orator would deliver a bombastic declamation on the subjects of tyranny, oppression, injustice, freedom, and so forth. The minds of the hearers being predisposed, it was not, perhaps, very difficult to produce feelings of resentment and jealousy against Great Britain. Now, there is a change for the better. It is, indeed, still considered desirable by many that there should be meetings, and that the Declaration should be read, but in connexion with religious services, or Temperance Society anniversaries. In these ways good may result from the observance of this day. Others are beginning to think that it is neither wise nor proper thus to give a yearly provocation to cherish alienated feelings. They are of opinion, that respect for their national dignity, and regard for the “Father Land,” may be better shown by forgetting, than by remembering, the harsh deeds of former generations.

“I was invited to give an address on the *Fourth of July* ! I refused. The request was repeated, with the additional argument, that it was a religious service they wanted. I consented, after

telling them that I must state the truth, and it would be their own fault if they found it unpleasant. I need not describe the whole service. It was strictly religious, except the reading of the Declaration, in which I had no share, as you may suppose. I found it rather difficult to address them after such a manifesto. It was a new scene, and a new duty to me; and while attempting to arrange my thoughts, I found myself annoyed by a brisk firing of rifles, and by the shouts of assembling youth at no great distance. I tried, however, to improve the occasion for doing good. I adverted to the peculiarity of my situation as a British subject, and the object of my coming to this country. Considering that it was on a mission of peace, I could not but regret to hear a subject introduced which was calculated to excite angry and tumultuous feelings. I asked them if they loved their liberty, their institutions, and their country. If they did, surely, then, patriotism might be kept alive, without an annual recitation of evils they had endured fifty or sixty years ago. And if the rising generation were properly instructed in the great principles of liberty and justice, they would hate oppression, and be sufficiently courageous in defending their rights. I hinted that there was a danger of the day becoming simply a commemoration of a *political* event, without connecting with it the goodness of God in conferring upon them civil and religious privileges—that they might be looking to the *men* of the revolution rather than to God, whose hand alone had secured their deliverance. I wished them to view it as an evil omen, when mere orators, statesmen, and politicians, commemorated the day in such a manner, as to excite irritated feelings against a country to which they were under innumerable obligations, and the inhabitants of which could not *now* wish them to be subject to British dominion, but rather rejoiced in their liberty and prosperity. I expressed my hope, that *if* it was necessary to remember the day, it would be a religious commemoration—a day of praise—of devout acknowledgment, for their many and peculiar advantages. And that while they recorded national mercies, each individual would be led to consider his own obligations to the God of Providence, and thus strengthen every motive that could urge him to be useful. I ventured to point out their dangers, their privileges, their responsibilities, as a people. I glanced at their prospects—bright, if they sought the favor of God—dark, if religious knowledge was not spread, or if God's work, his cause, and glory, were neglected.

“I closed by describing the feelings that should be cherished by the people of England and America towards each other, especially by the *Christians* of both countries. We wished to witness their prosperity, and looking at the position we occupied in relation to each other, it appeared as if we had thus become connected for the most important purposes. Of one blood, one language, and one faith, our religious institutions, our commercial pursuits and

enterprises, resembling each other, the two nations seemed prepared for uniting to bless the world. This was our high destiny, and could we lose sight of it by *again* proclaiming war against each other? I stated my conviction, that if the Christians of both countries did their duty as the friends of peace, war was impossible between them. That it was an excess of folly, even for nations not professedly Christian, to appeal to physical force, like the beasts of the forest, to avenge their quarrels; what must then be the folly and guilt of professedly Christian nations, thus to shed each other's blood? And that all these considerations, which might in ordinary cases prove the criminality of war, had tenfold force in regard to England and America, united by so many ties, I expressed a hope that soon it would be decided, by the good sense and right feeling of the people, that the ceremony of that day was uncalled for, either by the situation of America, or the condition and designs of Britain. That while the document would remain on the page of their national history, to be seen and read in after days by their descendants, the present generation could do without it. Not that they were indifferent to liberty, but secure of it; not that they could forget their sufferings and their deliverance, but remember them with other feelings than those of resentment, and forgive what man had done, in token of their gratitude to Almighty God.

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"My impression is, with regard to this celebrated day, that some attend to it merely for political purposes, without much real love to their country. Many do so, because they think it right to remind their children of the early struggles of their country for liberty; and many more observe it from the mere force of habit and custom.

"I have no doubt whatever that it does great harm in many ways. It promotes intemperance, by bringing multitudes together for jovial purposes; it produces emotions in many minds, that are improper and anti-Christian, and such as no Christian or wise legislator should encourage in the young population of a rising country. The safety and prosperity of America will not be found in her warlike propensities, or in jealousy of the land from whence she sprung. The security and happiness of this land will rest on her peaceful character, on her moral elevation, on her Christian enterprise. Let these predominate, and she is invincible.—*Vol. 2, pp. 264—268.*

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"ALTHOUGH I have written ostensibly of America, it has been always with a bearing on our own favored country; and, in conclusion, it may not be improper to refer to those mutual duties which seem to spring from their relationship, their place, and their privileges. This may, perhaps, be done under three or four such terms as—*union—intercourse—peace—and co-operation.*

There is every reason why the churches of the two countries, and the countries themselves, should be in a state of perfect amity and union. If kindred is a cause of union, we should be united; for our relationship is that of parent and child. Never were two people so homogeneous. If interest is a cause of union, we should be united; for just what we want, they have; and just what they want, we have. With us capital is in excess, with them it is deficient; we have too many hands, they have too few; we have mouths craving bread, they have corn craving mouths; we thrive as commerce thrives, they can consume all we can manufacture. If similarity is a source of union, then we should be united; for where shall we find such resemblances? Not to speak of foreign countries, in Wales, and in Scotland, the Englishman will find stronger differences from what is familiarized to him, than he will find in America. I certainly never felt myself, at once, so far from home, and so much at home, in separation from my native land. Whatever is found with us, has its counterpart there. In habit, in literature, in language, and religion, we are one; and in government are much closer than is usually thought, or than is found between ourselves and any other country. Theirs is, under other names, an elective and limited monarchy, and ours an hereditary limited monarchy; and our reformations incline us to them, and theirs to us. Why should not such nations be one in affection and in fact?

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"*Intercourse* is at once the means and the end of union; this, therefore, should have our considerate attention. Such intercourse, I am persuaded, is of high value to the churches on either side the Atlantic; and to the interests of religion generally. It might, for instance, besides nourishing Christian affection, prevent interference in our plans of general usefulness, and it might, by mutual conference, impart to them decided improvement. It might likewise promote a still greater resemblance between churches already so assimilated in form and discipline. Why should we not, for instance, have one Psalmody, as well as one Bible? and one *method*, as well as one faith? and this not by enacting a platform, but by the assimilating power of affectionate intercourse. Such fruits of intercourse would evidently give to the universal church assurance, and before the world, power.

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"To enjoy the intercourse we seek, *peace* must be maintained. The native of either country cannot possibly visit, and become associated with, the inhabitants of the other, without deep lamentations that ever war should have existed between them. The resemblances are so great, the connexions are so close, the interests so much in common, as to give to conflict all the horrors of civil war. If, in an ordinary case, war, not sustained by the plea of extreme necessity, is homicide; in this case it is *fratricide*.

"Another impression I could not help receiving while in this country. It is, that if the religious community here, and the religious community there, were to adopt just views of the subject, and to express themselves in union and with decision on it, the Government would not be able, but in a case of self-preservation, which is not likely to occur, to prosecute a war. * * *

"I believe this view of the subject has not been fairly taken by the churches; and, so far, they have failed in their duty. * *

"The churches, in both lands, if united on this subject, possess within themselves a moral power, which may make war all but impossible. This power it is not only legitimate to use, it is obligatory; and they are responsible for all the misery and carnage which arise from its not being used.

"There is yet another view to be taken of this interesting and momentous topic. If the religious communities, by a due exercise of their influence, could make war between the two countries, in almost any supposable case, nearly impossible; the two countries, remaining in peace, might secure peace to the whole world. If those very nations, which have the least to fear from war, should be the first to keep the peace, what would be the silent influence on all other nations! And if they should actually employ their advice and influence against angry dispute swelling into deliberate murder, how soon would war become a stranger, if not an exile, from our world!

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"Here, then, is a field of service, worthy of the church—worthy of angels! And it can scarcely be considered as saying too much to state, as I deliberately do, that it is a field the church has not yet occupied. And still, it may be asked in reply, "Why should she occupy it? What has she to do with the ambition of the world and the 'strife of the potsherd?' " As a mere question of policy or expediency, I would say, nothing—just nothing. But the cause of peace can never be established amongst men on the principles of expediency and political advantage; and if it could, then it is rather the work of the citizen than of the Christian. Here has been the great error. It may be well and wise to refer to secondary considerations as dissuasives from war; and, with Burke, we may attempt to horrify the imagination, by calculating that it has destroyed as much life and property as are to be found, at the present time, on the globe, fourteen times told. Yet these representations are short of the mark, and show a feeble and imperfect conception of the monstrous evil. The only effectual argument against war is, that WAR IS SIN. This will lay hold on the conscience; this will justify the Christian in interfering; and this will not allow the church to slumber, while, for the purposes of vulgar ambition, one hundred thousand men are commanded to massacre another hundred thousand men, and to hurry

them away into an awful eternity, uncalled, in their sins, and in their blood.

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“But this appeal, if worthy of the name, is to the churches. This subject has not been duly considered by them; let them now consider it. Let them remember that they are ‘children of peace,’ that they obey the ‘prince of Peace;’ and that their religion breathes peace, not only on a nation, but on the world. Let them not condemn the evil in the abstract, and plead for it in the detail; nor deplore its soul-harrowing consequences, while they connive at its plausible pretences. Let them strip the demon of all his pomp, and circumstance, and glory; and let him appear, in all his naked and horrible deformity, that men may confess him to be a fiend of the lower, and not a resident of the present, world. Let them glorify their religion by banding together as an army of pacificators; and when the crisis for action arrives, let them raise their voice, and make it to be heard, above all the clamor for war, distinctly, calmly, one. Nothing would be more worthy of them; nothing would contribute more to general civilization; nothing would so efficiently promote the advancement of religion and virtue; and nothing would so forcibly place the future, which would be the history of benevolence and peace, in contrast with the past, which is the history of bloodshedding and murder.

“So far as America and England are concerned, peace, intercourse, and union, should be employed and sanctified as means of energetic *co-operation* for the conversion of the world. This is the end to which we should be steadfastly looking in all our intercourse; and, great as this end is, it may be thus contemplated without despondency. These nations are singularly prepared by Providence for this high service; so much so, indeed, as to indicate that it is consigned to their hands. Where shall we find two nations placed so advantageously on the surface of the globe to this end? Where shall we find them possessed of so much of the world’s commerce, which is a direct means to this end? Where shall we find a people whose civil and religious institutions are so prepared to bless mankind? And where shall we find any people who are so ready, by desire and effort, as these, to bestow what ever makes them distinguished and happy upon all other nations? Blot out England and America from the map of the world, and you destroy all those great institutions which almost exclusively promise the world’s renovation; but, unite England and America in energetic and resolved *co-operation* for the world’s salvation, and the world is saved.

“It is not only important that they should render these services; they should render them in union. It should be felt, that what the one does, the other virtually does also; and the very names, indicating the two people, should be a sort of synonyme, which might be applied to the same works. * * * * *

“ Here, then, is the province of these two great countries. They are to consult, act, and labor in union for the conversion and blessedness of the world. For this they are made a people; for this they are evangelized; for this they are privileged, and blessed themselves. Theirs is no common destiny; and theirs should be no common ambition. They are to find their greatness, not in the degradation of other nations, but in raising them to an elevation of being which they have not known. They should rise from the patriot into the philanthropist, and express love to man from love to his Maker. Great as they then would be, their greatness would not create fear, but admiration and confidence; and He who made them great, would not withhold his approbation.

“ Let them look to this! Let no one ‘take their crown.’ Let the man that would enkindle strife between them, be deemed an enemy alike to both countries. Let them turn away from the trivial and the temporary; and look on the great, the good, the abiding. Let them faithfully accomplish their high commission, and theirs will be a glory such as Greece, with all her Platonic imaginings, never sought; and such as Rome, with all her real triumphs, never found.”—*Vol. 2, pp. 198—208.*

Intelligence.

PEACE SOCIETIES.—RESOLUTIONS, &c.

RESOLUTIONS OF THE GENERAL ASSOCIATION OF MASS., *June 23d, 1835.*

1. *Resolved*, That in the opinion of this Association, the practice of war is one of the greatest hindrances to the universal spread and triumph of the Gospel.

2. *Resolved*, That the American Peace Society, having for its object the abolition of war, by the diffusion of light concerning its physical and moral evils, is eminently entitled to the cordial co-operation and support of all the churches of Christ.

3. *Resolved*, That this Association recommend to all ministers within its bounds, to use their influence by private and public instruction, and by all suitable ways, to discountenance war, and promote peace throughout the world.

RESOLUTION OF THE MAINE CONFERENCE, *at their meeting at Bangor, June, 1835.*

Resolved, That it is our duty as disciples of Jesus Christ, to do whatever is in our power, to secure the immediate, universal, and permanent abolition of every species of war.

BARNSTABLE COUNTY (MASS.) PEACE SOCIETY.—This Society consists of about ninety members. Its officers are: Rev. D. Chessman, (Hyannis, Ms.) Pres.; Z. D. Bassett, Z. Hamlin (Hyannis,) Walter Crocker, (West Barnstable,) Rev. Phineas Fish, (Cotuit,) Rev. John Sanford, (South Dennis,) Wm. Stutson, (Sandwich,) Vice Presidents; Rev. I. M. Spear, Cor. Sec'y; Frederick Scudder, Rec. Sec'y; F. Marchant, Treasurer.—The design of the Society is to promote the peace cause in Barnstable County. It seems to be taking measures, by publishing essays which exhibit war as opposed to the Gospel, to accomplish this design.